

In the name of Allah, the Beneficent, the Merciful

THE ISLAMIC SUNRISE

Exponent of the 'non-secular' Islam postulated by the Lahore Ahmadiyya Muslim Movement for the benefit of Muslims and non-Muslims alike.

An Official Organ of the GUYANA Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL]

وَرَدُّ قَالَ عِيسَى ابْنُ مَرْيَمَ نَبِيُّ
رُسُلِ اللَّهِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ
مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
وَأُبَشِّرُ بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ
قَالُوا هَذَا سِحْرٌ مُبِينٌ ۝

And when Jesus, son of Mary, said: O Children of Israel, surely I am the messenger of Allah to you, verifying that which is before me of the Torah and giving the good news of a Messenger who will come after me, his name being Ahmad. But when he came to them with clear arguments, they said: This is clear enchantment.

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Does the Holy Qur'an *INCITE* Muslims to *Kill* non-Muslims?

A Christian To the door-step of Islam & Into the AAIL....

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THE ISLAMIC SUNRISE shall:

- Continue to propagate emphatically and uncompromisingly that "**THERE IS NO COMPULSION IN RELIGION**". Everyone is free to leave or embrace Islam as he or she wishes.

- Present an unbiased attempt to eradicate the false doctrines that have crept into Islam over the past centuries.

MORE SPECIFICALLY, it shall:

- Attempt to eradicate misconceptions regarding **JIHAD** - that, particularly, it does **NOT** mean "**HOLY WAR**". The **AHMADIYYA ANJUMAN** has been propagating, **for over a hundred years now**, that "**the ink of the scholar is greater than the blood of the martyr.**"

- Continue to express total dissatisfaction with the "Ulema, and others such as the Quadianis condemning **MUSLIMS** as "**Kafirs**", "**Infidels**", "**Heretics**", "**Apostates**". Only GOD can excommunicate a Muslim from Islam; no one has been bestowed with such authority.

- Continue to advocate our full commitment to the **Finality** of Prophet of Muhammad [p.b.u.h.]

- **We also advocate that anyone who believes that Jesus will return in the flesh is tampering with the Finality of Prophethood.**

- Explain that the name **AHMADI-yya** was adopted 100 Years ago after one of the Holy Prophet's names "**AHMAD**" in the Holy Qur'an.

- Forthrightly express that we are **NOT** a **SECT**: We believe in a **Universal, Loving, and Liberal Islam**, and a **Living God** – **who speaks now as HE did in the past.**

- Continue to educate the Muslims in general that the **Lahore Section of Muslims** is quite a different body of Muslims from the Quadianis.

- Clarify the misconceptions the 'Ulema and others have been propagating against the Ahmadiyya Anjuman.

The Ahmadiyya Anjuman Isha'at Islam Lahore [AAIIL] stands for:

The Ahmadiyya Community For The Propagation of Islam — propagation of Islam as demonstrated by the Holy Prophet Muhammad [p.b.u.h.]. It was given the name "**AHMAD-iyya**" in light of one of the Holy Prophet's names "**AHMAD**" in the Holy Qu'ran - 61:6.

The main object of the ***AAIIL*** is to present the true, original message of Islam to the whole world --- Islam as it is found in the Holy Qur'an and the life of the Holy Prophet Muhammad [p.b.u.h.] --- *obscured today by grave misconceptions and wrong popular notions*, like the Isra and Mir'aj of the Holy Prophet [p.b.u.h.] being a corporeal experience, or, Jesus still being physically alive.

As Muslims of this ***School of Thought***, we postulate that Islam seeks to attract the hearts and minds of people toward the truth with: (I) *reasoning*, (ii) *good moral example*, and (iii) *the natural beauty of its principles*. We do not aspire to gain political power, or allow the use of force in support of its principles.

We also postulate that Hazrat Mirza Ghulam Ahmad (1835-1908) — the Mujaddid of the fourteen century [*in light of the Prophet's prophecy in Abu Dawud, Volume 3, page 1194: "Allah will raise for this community at the end of every hundred years the one who will renovate religion for it"*] — *arose to remind the world that Islam inculcates, among other precepts, the following:*

- I. Non-sectarianism:*** Every individual who sincerely professes his or her acceptance of Islam by accepting the words: "**La ilaha ill ilaha, Muhammad-ur rasul-ul Allah**" — ***is a Muslim***. No one, nor any body of Muslims, has the right to make personal inquisitions into anyone's beliefs and dispense with him out of Islam. ***A Muslim cannot be expelled from Islam***. *Fatwas* declaring Muslims *kafir* is an utmost insult to the integrity Islam!
- II. Rationalism:*** In all matters of religion, it urges use of human reason and knowledge. *Blind following is condemned and independence of thought is granted.*
- III. Universality:*** It recognizes prophets being raised among all nations and requires Muslims to believe in them. ***Truth and goodness can be found in all religions***. God treats all human beings equally justly --- irrespective of race, nationality, or religion.
- IV. Peacefulness:*** It allows the use of force *only* in unavoidable self-defense. The concept of *Jihad* has been erroneously misrepresented by the 'Ulema. ISLAM teaches Muslims to live peacefully under any rule that accords them freedom of religion.
- v. Tolerance:*** It gives full freedom to everyone to hold and practice any creed or religion. It requires us to tolerate (*but not compromise with*) the differences of beliefs and opinions, and underscores the *Qur'anic* injunction that: "**THERE IS - ABSOLUTELY - NO COMPULSION IN RELIGION.**"

From its very inception, Ahmadi-Muslims have been propagating a Living, Liberal, Loving, and Tolerant Islam; and a God Who speaks now as He did in the past.

- vi. Finality of Prophethood:*** Hazrat Mirza Ghulam Ahmad **FIRMLY** believed, and **FORTHRIGHTLY** advocated that the Holy Prophet Muhammad [p.b.u.h.] is the **ABSOLUTE LAST Prophet**. **No New nor Old Prophet** will come after him - Our Holy Prophet Muhammad [p.b.u.h.]. (*The 'Ulema has been grossly misrepresenting the truth about the Ahmadiyya Movement.*).
- vii. Some Muslims deliberately lie against us that we do not believe that Muhammad was the Last Prophet [p.b.u.h.]***

Hajj Message: Dr. Zahid Aziz

Hajj or the Pilgrimage to Makka is the last of the five pillars of Islam. As it is the last, it is reasonable to think that the teachings of Islam must somehow reach a climax and culmination in this institution. And that climax is that this institution shows clearly that Islam is an international religion, and it has come to unite all humanity and all religions on the basis of the oneness of God and the equality of all human beings.

Islam has chosen as its central shrine the Ka'ba at Makka, a place whose importance did not arise only with the coming of our Holy Prophet Muhammad, but one which has significance in the *history of religion of mankind*, where man first built a house of worship. In fact, it was part of God's plan to raise the Last Prophet in the land where this most ancient of all religious memorials existed.

Humanity is called back by Islam to the place where the religious consciousness of mankind originated. It is also being called back to the original principles of religion, the simple fundamentals which later became lost in the maze of detailed religious doctrines, ceremonies and controversies as different religions took different forms.

The Qur'an speaks of mankind (an-nās) or humanity when mentioning the Pilgrimage and not just believers or Muslims:

"Proclaim to mankind the Pilgrimage: they will come to you (O Prophet) on foot and on every lean camel, coming from every remote path..."
— 22:27

This contains a prophecy that it is not only in theory that Islam makes an appeal to all mankind, but in practice too a substantial cross-section of all mankind will join Islam. The Pilgrimage will present a scene showing representatives of all mankind there. At the time when this verse was revealed no one could even imagine that Islam would spread in Arabia, let alone that large crowds of people belonging to all sections of mankind would converge on Makka, traveling from the farthest places in the world.

The Ka'ba is also connected with Abraham: the great patriarch accepted and revered by both Jews and Christians, as well as Muslims. He taught the oneness of God, service to God and

sacrifice for Him. According to Islam, and the traditions of the Arabs before the coming of Islam, Abraham traveled down to the Ka'ba in Arabia, which had become derelict by his time, settled his wife **Hagar** and young son **Ishmael** there, and some years later returned to rebuild the Ka'ba with his son Ishmael and establish the Pilgrimage.

By the time the Holy Prophet Muhammad appeared, the followers of Abraham had gone to two opposite extremes in religion. The Jewish religion held that the mechanical observance of religious laws and rituals was all that mattered.

Opposite to this, the Christian religion rejected the law as unnecessary and a curse, and held that dogmatic belief in the atonement of sins by Jesus, the son of God, was all that mattered. The Qur'an calls upon these two faiths to *reconsider their common origin*. It tells them that Abraham, the great teacher who preceded their two religions, obviously neither followed the detailed rituals of the religious law of Moses, nor believed in Jesus as savior and son of God, and yet he is their real founder and father figure, and he is described in the Bible as "**blameless**". Abraham became the beloved of God by obeying the voice and the commandments of God, on the one hand, and on the other hand by displaying a true *spirit* of submitting to God's commands in his readiness even to sacrifice his son when he thought that he had been commanded by God to do this.

The main points of the incident of the readiness of Abraham to sacrifice his son are as follows. They can be found summarized in the Holy Qur'an.

1. It was after much prayer that Abraham at last had a child, his son Ishmael, and that too in old age. His prayer was: "**My Lord, grant me a doer of good deeds**" (37:100).

2. But he was then commanded to settle the infant and his mother in the wilderness of Arabia, which he immediately did.

3. When Ishmael reached his teens, Abraham saw in a dream that he was sacrificing him.

4. His attachment to his son was not only of love, but the son was of economic value as well. He could work and Abraham was old.

5. As human sacrifice was a common practice, although of course it was wrong and cruel and not sanctioned by any teaching from God, Abraham thought that the dream was a command to sacrifice his son literally.

6. Abraham put it to Ishmael: What is your view? Abraham was not forcing this sacrifice upon Ishmael; the son's willingness was a part of this act of sacrifice. The Quran says: "So when they both submitted" (37:103); it was a submission of both of them.

7. But then God stopped Abraham from going further and said that he had already fulfilled the vision. He had already made the real sacrifice required by settling his son in the desert.

8. To commemorate this event, the practice of sacrificing an animal was instituted as a *symbol*. Islam continued this institution among Muslims. The practice of sacrificing something belonging to you for God, or for a deity that people worship, was very common among all religions and people. The idea behind it was to try to please a deity by offering it a gift, particularly if you thought that the deity was angry with you. But Islam presented a different concept of God as follows:

"He (God) feeds and is not fed." —6:14

"I (God) desire no sustenance from them, nor do I desire that they should feed Me." — 51:57

"Not their flesh, nor their blood, reaches God, but what reaches Him is your righteousness and doing of duty." — 22:37

Hazrat Mirza Ghulam Ahmad explained this last verse as meaning that the true sacrifice is not of the animal which is being slaughtered, but of

the animal desires of the person performing the sacrifice. Maulana Muhammad Ali used to exhort people in his *khutbas* at this 'Id that the real sacrifice by an individual at this occasion is to give up some bad habit permanently. *****

How I became an Muslim:

A Christian's Journey to the door step of Islam, and finally into becoming a member the Lahore Ahmadiyya Anjuman Isha'at Islam.

His journey is given here in its entirety is given here in his own words.

In the Name of Allah, the Beneficent, the Merciful: Asalaamu 'alaikum wa rahmatullahi wa barakatuhu.

My name is Nic, and I am a new member of the Ahmadiyya Anjuman Isha'at Islam Lahore.

Recently, I was blessed with the opportunity to meet with the publisher and editor of *The Islamic Sunrise*, Brother Imtiaz Isakh, and our conversation proved to be very fruitful. In response to my eagerness to get involved with the organization, Brother Isakh has asked me to briefly detail how I arrived at the "doorstep" of Islam, so to speak; what follows is a short account of my religious journey and the conclusions that I have come to.

I WAS BORN IN SEPTEMBER OF 1985 CE to a Protestant father and a Catholic mother. While I was baptized in a Protestant church, my mother insisted on raising my younger brother and me as Catholics. From what I remember (*which isn't much*), my parents' marriage was not an altogether happy one, and they divorced when I was very young. While my mother got custody of my brother and me, my father, who has a third son from his second wife, made it a point to play an active part in his children's lives. Now, the only reason that I mention this (*my intention is not to intimate overly-personal information*) is that, because she had custody of my one brother and myself, and because she is a practicing Catholic, my mother made it a point to send us to Catholic school.

MY BROTHER AND I WERE INGRAINED

With Basic Christian values as youngsters, and every Sunday we could be found in the Church alongside our mom. For quite some time, I was happy simply believing what I was taught with regard to religion, as the school teachers presented an overly-simplified, *dare I say dumbed-down, brand of Christian theology*. It wasn't until much later that I realized the ideas that these teachers were preparing us for and the many inconsistencies contained in them. Like I said, I was happy following the crowd, as they say, until something happened around the eighth grade.

AS ANYONE WHO HAS BEEN through puberty knows, adolescence can be an interesting, if not volatile, time. It was in eighth grade that I started "dating" my first girlfriend (everyone who grows up in the west knows that dating in eighth grade usually involves nothing more than awkward social situations and passing notes in class, thus the quotations). The reason that this is relevant to the theme that I am working with here is that this girl was the impetus for all of the soul searching that was to come. Here's why. I'm about as white as they come; this girl is black. While my mother didn't see this relationship as a big deal (*I have many black relatives on my mother's side of the family*), my father was very upset by the whole situation. He was constantly on my case about it, but instead of breaking up with her, and perhaps out of a sense of rebellion, I began to "get into" black culture. While the relationship, as you probably guessed, ultimately ended, this rebelliousness led me to question a lot of things, particularly with regards to my faith. I want to emphasize that I do not think that an air of defiance is an appropriate reason for exploring religions that one was not brought up in; I am simply saying that this is the way it was for me, and later on in life I *re-evaluated Christianity from a logical perspective and came to the conclusion that it doesn't make sense* (I will elaborate on this shortly).

AS I SAID, I BECAME ENAMORED with black culture; particularly, I started listening to Bob Marley and the Wailers almost religiously, and that led me to investigate the whole Rastafarian scene (*though I never got into the whole marijuana aspect of it, alhamdulillah*). At one point, my mother became so worried about my fascination with Rasta doctrine that she forced me to meet with a priest. This, of course, only strengthened my conviction that the Church was oppressive and wrong. All of this occurred around the time that I was transitioning into high-school. Eventually, I grew out of this Rasta phase, but I refused to return to the Church (when I say this, I mean that I refused to go along with the Church's beliefs; I went to Catholic school through twelfth grade, and my mother continued to drag me to Mass every Sunday).

AROUND MY SOPHOMORE YEAR in high school is when I really began to explore the world's religions. Included in my "inventory", as I like to call it, were the following: *Buddhism, Taoism, Sikhism, and Judaism*. At one point toward the end of my high-school career, I was very seriously thinking about entering a Buddhist or Vedantic monastery. My plans never materialized, though, and after I graduated, I went off to college. At that point I convinced myself that I was an atheist, but in retrospect, I think I was just angry at God and frustrated with religion in general.

AFTER LESS THAN A SEMESTER OF COLLEGE I dropped out and moved back in with my mother and step-father. This was a very difficult time for me; I was in a rut physically, spiritually, and emotionally. To be quite honest with you, I never saw myself becoming a Muslim. *I had always had tremendous respect for Islam (which was due in large part to the Qur'an as well as The Autobiography of Malcolm X, both of which I read in high-school)*, but, perhaps due in part to the negative image that the world has of Islam at present, I thought it would be best to steer clear of it. That all changed in the spring of 2005 CE. **== Cont'd on page -11 ==**

Does the Holy Qur'an Incite Muslims to Kill non-Muslims? Abdul Momin.

Some three years back, I read an article in the Philadelphia Inquirer describing the Holy Qur'an as the "thinking man's Scripture". I do not know of a higher tribute to the Holy Book. I have adopted this description as my own. So if one reads the Holy Qur'an keeping in mind the allegation that the Holy Qur'an incites its believers to kill in the name of religion, the following verses will present a very different picture. In fact there are many, many more secondary verses from which the same conclusion will be drawn, which is that in the matters of religion God does not want people to force anyone to convert. In these verses the Holy Prophet or Muslims in general are told to be patient in the face of oppression or abuse, to forgive their oppressors, be just in their dealings with the non-Muslims or simply told that the Holy Prophet's task is only to convey the Message of God to his people.

1. "Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good, they have their reward with their Lord, and there is no fear for them, nor shall they grieve." — 2:62

2. "Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah bring about His command. Surely Allah is Powerful over all things." — 2:109

3. "Rather, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve." — 2:112. (Note: The words here are general.)

4. "There is no compulsion in religion — the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing." — 2:256

5. "Their guidance is not your duty (O Prophet or O reader), but Allah guides whom He pleases." — 2:272

6. "If they submit, then indeed they follow the right way; and if they turn back, your duty (O Prophet) is only to deliver the message." — 3:20

"..I BECAME ENAMORED with black culture; particularly, I started listening to Bob Marley and the Wailers almost religiously, and that led me to investigate the whole Rastafarian scene (though I never got into the whole marijuana aspect of it, alhamdolillah)..."

7. "They are not all alike. Of the People of the Book there is an upright party who recite Allah's messages in the night-time and they adore (Him). They believe in Allah and the Last Day, and they enjoin good and forbid evil and hasten in (doing) good deeds. And those are among the righteous. And whatever good they do, they will not be denied it." — 3:113–115

8. "And do not let those grieve you (O Prophet) who run into disbelief hastily" — 3:176.

(Note: The Holy Prophet always wanted the best for humanity, but he is told not to grieve for those who could not follow God's guidance. Someone who grieves for other people's welfare is not likely to kill them.)

9. "Every soul must taste of death. And you will be paid your reward fully only on the day of Resurrection." — 3:185. (Note: Only the Almighty is the sole judge of people. No human is allowed to sit in judgement over another human.)

Editor's Note: In the first instalment the author cited the Philadelphia Inquirer as the source which had called the Holy Quran as "the thinking man's scripture". He has informed us that this is incorrect and that, in fact, his source is an article which was published on the website *islamic pluralism.org* about three years ago. That article quoted this expression about the Quran from another article, entitled From Moses to Musa by Eric Ormsby at the website *new criterion.com*. The latter article, after quoting the passage 29:41–44 from the Quran, had stated:

"It is a strange and fascinating aspect of the Koran that like certain crystalline structures, any section taken tends to mirror the whole. Here we find repeated emphasis on 'signs.' In a certain sense, contrary to popular impression, the Koran is the thinking man's scripture; It is incessantly enjoining mankind to consider or reflect or ponder." === Cont'd on page 10 ===

The Black Stone:

Maulana Muhammad Ali, LLB

Reference has already been made to the Hajar al-Aswad (lit., *black stone*), in the history of *Ka'bah*, where its description is given, and under the heading "*Tawaf*," where it is stated that it is kissed by the pilgrims as they pass by it in their circumambulations. There is not the least indication to show where this stone came from and when it was placed there, but as it was there before the advent of Islam and was even kissed, it must have been there at least from the time of Abraham, as the main features of the *hajj* are traceable to that patriarch. Yet it is remarkable

that though the *Ka'bah* had 360 idols within its walls before the coming of Islam, the **Black Stone** was never regarded as an idol by the pre-Islamic Arabs, nor was it ever worshiped by them like the idols of the *Ka'bah*. The fact that the practice of kissing it in the course of circumambulations has been retained, has been turned by Western critics of Islam into an argument that Islam retains remnants of pre-Islamic idolatry. There are even critics who are of opinion that the *tawaf* of the *Ka'bah* itself is an idolatrous practice. But a cursory glance at facts is enough to show the absurdity of this view. Among the innumerable objects which were

taken for gods by the pre-Islamic Arabs, the *Ka'bah* and the Black Stone are the only two which are conspicuous by their absence, notwithstanding the reverence which the Arab mind had for them before

Islam. The *Ka'bah* was known by the name *Bait Allah* or House of god, and there was belief prevalent among them that no enemy could destroy it. It was due to this belief that when Abrahah attacked Makkah, its people took to the surrounding hills, offering no resistance, and when Abrahah asked 'Abd al-Muttalib why he did not request him to spare the *Ka'bah*, his reply was that the *Ka'bah* was the House of God and He would take care of it.

Yet, notwithstanding all this reverence, the *Ka'bah* was never worshiped. It, no doubt, contained idols, yet it was the idols that were worshiped, and not the *Ka'bah*; and the same is true of the Black Stone. It was kissed but it was never taken for a god, though the Arabs worshiped even unhewn stones, trees and heaps of sand. And the Muslims, to say nothing of the Prophet, were so averse to idolatry that when they saw two idols, the *Usaf* and the *Na'ilah*, on the hills of *Safa* and the *Marwah* respectively, they refused to make the *sa'y* between these two mountains, until a verse was revealed:

"While I was overjoyed to find a presentation of Islam that is rational, tolerant, peaceful, and progressive, I shied away from joining the AAJIL for fear of being branded a kafir by my Sunni brothers."

"The Safa and the Marwah are truly among the signs of Allah, so whoever makes a pilgrimage to the House or pays a visit to it, there is no blame on him if he goes round them both" (2:158).

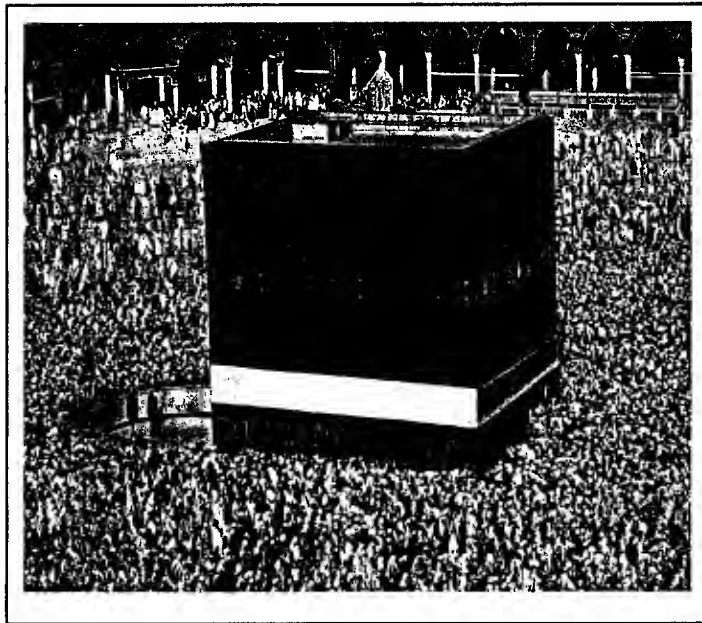
The words used here "there is no blame on him" clearly show that the Muslims thought that there was a *sin* in going round places wherein idols had been set. Evidently they had not the same scruples about the *Ka'bah* as the idols in the *Ka'bah* were shut up in the building, while those on the Safa and the Marwah were not only exposed to view but even touched by the pilgrims. The Muslims so hated idolatry that they could not brook the thought of idols being connected in any way with their religious practices. How could they think of worshipping the *Ka'bah* and the Black Stone, which even the idolaters had never worshiped? Had the idea of

idolatry been connected in the least with the circuits round the *Ka'bah* and the kissing of the Black Stone, the Muslims would never have resorted to those practices. They had no hesitation in turning their backs to the *Ka'bah* when on reaching Madinah they were required to take Jerusalem for their *qiblah* of prayer. And it has just been shown that the Prophet once made circuits of the *Ka'bah* on the back of a camel; he also touched the Black Stone with the rod in his hand; all of which goes to show that the Muslims never entertained the idea of the worship of these things, nor was their attitude towards them at any time that of the worshiper towards the object of his worship. The Black Stone was not kissed alone; the Prophet kissed both the Black Stone, which is in the Eastern

corner, and the Yaman corner, while some of the Companions kissed all the four corners of the *Ka'bah*.

Significance Underlying Kissing of the Black Stone

That the *Ka'bah* was rebuilt by Abraham is an historical fact. The Black Stone has been there ever since the *Ka'bah* has been known to exist, there is not the least reason to doubt. That it was a stone sent down from Paradise, or that it was originally white and became black on account of the sins of men, there is no reliable tradition to indicate. The Black Stone is, in fact, the corner-stone of the *Ka'bah*, and stands there only as an emblem, a token that that part of the progeny of Abraham which was rejected by the Israelites was to become the corner-stone of the Kingdom of God. The Psalms contain a clear reference to it: "***The stone which the builders refused is become the head-stone of the corner***" (Ps. 118:22). Ishmael



was looked upon as rejected and the Divine covenant was considered to have been made with the children of Isaac only. That was the Jewish view, and it was due to the fact that Ishmael was placed by Abraham near the *Ka'bah*. And again while prophet after prophet appeared among the Israelites, no prophet appeared of the progeny of Ishmael, and hence the Jewish belief that Ishmael was rejected became stronger. Yet it was from the progeny of Ishmael that the last Prophet, "the head-stone of the corner" in the words of the Psalmist, was to arise, and the black Stone, whencesoever brought, was placed as the corner-stone of the *Ka'bah*, as a sign that the rejected *Ishmaelites*

were the real inheritors of the Divine Kingdom. And while David referred to it as "the stone which the builders refused," Jesus spoke of it more plainly in the parable of the husbandman, telling the Israelites that the vineyard, which in the parable stands for the Kingdom of God, would be taken away from them and given to "other husbandmen;" that is, to a non-Israelite people: "Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner?" (Mt. 21:42); "The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Mt. 21:43). That by the rejected stone in the prophecy was meant a rejected nation is made clear by Jesus Christ. That rejected nation was no other than the Ishmaelites is borne out by history. And in the whole world there is only this unhewn stone, the stone "cut out of the mountain without hands," (Dan. 2:45), that is the corner-stone of a building which in point of importance stands unique in the world. *****

Qur'an

and VIOLENCE
[=Cont'd from p. 8 =]

***On 'Eid ul
Adhaa the
first focus is
on the self –
self sacrifice,
the second on
the family –
family
sacrifice, the
third on the
nation –
national
sacrifice....***

[Below, we continue listing the verses from the Quran, compiled by Mr. Abdul Momin, which show that Islam opposes the use of force to spread its message and does not teach the killing of people of other faiths.]

10. "You will certainly be tried in your property and your persons. And you will certainly hear from those who have been given the Book before you and from the idolaters much abuse. And if you are patient and keep your duty, surely this is an affair of great resolution."
—3:186

(Note: Believers are asked to be patient, not to go on a killing spree.)

11. "So some of them believe in him, and some of them turn away from him. And Hell is sufficient to burn." — 4:55

(Note: No one is required to be killed for not becoming a believer.)

12. "But no, by your Lord! they do not believe until they make you (O Prophet) a judge of what is in dispute between them, then find no reluctance in their hearts as to what you

decide and submit with full submission." — 4:65
(Note: The hypocrites are meant here. Would any-one make a judge of someone who was a tyrant in the land?)

13. "Whoever obeys the Messenger, he indeed obeys Allah. And whoever turns away, We have not sent you (O Prophet) as a keeper over them." — 4:80

14. "Fight then in Allah's way — you are not responsible except for yourself; and urge on the believers. It may be that Allah will restrain the fighting of those who disbelieve. And Allah is stronger in prowess and stronger to give exemplary punishment." — 4:84

15. "And do not let hatred of a people — because they hindered you from the Sacred Mosque — incite you to transgress. And help one another in righteousness and piety, and do not help one another in sin and aggression, and keep your duty to Allah. Surely Allah is Severe in retribution." — 5:2

16. "This day (all) good things are made lawful for you. And the food of those who have been given the Book is lawful for you and your food is lawful for them." — 5:5

(Note: This verse is a very late revelation. How is the food of those people lawful if they are not even supposed to exist as non-Muslims? And how are they going to eat "your food" if they do not exist?)

17. "O you who believe, be upright for Allah, bearers of witness with justice; and do not let hatred of a people incite you not to act equitably. Be just; that is nearer to observance of duty. And keep your duty to Allah. Surely Allah is Aware of what you do." — 5:8
(Note: This lays down a fundamental, golden principle to be observed by all Muslims, individually as well as by their communities and by state institutions. Justice is to be held supreme, over and above all prejudices, emotions and passions that may be felt against some other nation or people.)

18. "But on account of their breaking their covenant We cursed them and hardened their hearts. They alter the words from their places and neglect a portion of that of which they were reminded. And you will always discover treachery in them excepting a few of them — so pardon them and forgive. Surely Allah loves those who do good (to others)." — 5:13

=== **NICK. CONT'D from page 6** ===

I RESUMED MY RELIGIOUS EXPLORATION after dropping out of college and considered returning to the Church. I met with priests, both of the Catholic and Eastern Orthodox rites. At the end of the day though, I just couldn't bring myself to do it (*to return to the Church, I mean*). **For one**, the doctrine of atonement makes absolutely no sense whatsoever: *if God is truly All-Powerful, then why was it necessary for Him to incarnate and die a brutally painful death in order for us to be forgiven for our sins? Why couldn't He just forgive us?*

Secondly, mathematically, there are some doctrinal problems. It doesn't make sense to me personally that only one man is an incarnation of God. Either we are all incarnations of God (the idea of which is immediately negated by the fact that, while God is by definition sinless, we all sin), or none of us are. It seems rather arbitrary that the magic number for incarnation is one; why not eight? How about forty-seven? Do you see what I'm getting at? And then there's the whole concept of trinity. *The doctrine of trinity is absurd on the face of it, and I won't elaborate any further than to say that whenever I asked any priest or pastor or what-have-you to explain it, they would simply gloss it over as a great "mystery" that is to be accepted without question. My search had left me with only one stone unturned.*

MY FIRST VISIT TO THE MASJID WAS ON A WHIM. I looked it up on the internet and just showed up, unannounced. The thing that immediately struck me was just how color-blind Islam truly is. There were people there from all over the world of every shade you can think of worshiping together as brothers. *Alhamdulillah*, I was received cordially and I spent several months coming and going as I pleased and learning from the brothers there. I knew that I had finally found what I had been looking for. In Islam can be found the perfect monotheism; one that does not discriminate based on tribe or race, but rather embraces all people as creatures of the same Lord. If the people of the world were to rally around the common cause of Islam, I believe that much of the ills that plague this planet would very quickly cease to exist.

I MADE THE DECISION TO DECLARE *shahada*
in September of 2005 CE, perhaps a bit hastily. I say this because I didn't take enough time to prepare myself spiritually for the "jump". I knew, and have known ever since, **that there is no god but Allah, and that Muhammad is His messenger.** However, the brothers that attended the masjid that *I spent most of time at are, for the most part, very conservative Sunnis.*

I knew that I was not getting the whole story from them (they played it off as if their interpretation of Islam is the only legitimate one), and so I struggled.

Any one of them can tell you that my attendance at the masjid was infrequent and sporadic; many of them mistook this for laziness or lack of conviction, but in reality I was just *really* struggling. I began exploring other "versions" of Islam, including **Shi'ism, Sufism, Ismailism, and "Qur'an alone"** philosophy.

On two occasions I even formally declared myself an *apostate* to the brothers, not because I ever gave up my belief in the *Kalima Shahada*, but because I couldn't handle the pressure that they were (knowingly or not) exerting on me to engage in groupthink. It was around a year after I became Muslim that I stumbled upon the **Ahmadiyya** movement through some reading on the internet. I ordered a copy of **The Religion of Islam** by Maulana Muhammad Ali and slowly made my way through it.

While I was overjoyed to find a presentation of Islam that is rational, tolerant, peaceful, and progressive, I shied away from joining the AAIIIL for fear of being branded a kafir by my Sunni brothers.

I SPENT THE NEXT YEAR AND A half or so struggling, practicing my religion on an on-again off-again basis. Then, in the winter of 2007 CE, I visited a Quadiani masjid; my interest in Ahmadiyya (*although, in my opinion, not the correct interpretation of it*) was again reignited. Initially, I was attracted

to the movement because of how well it is organized. I also liked the fact that it is a global organization. I signed the pledge form and paid my first month's dues, but, when I brought myself to accept the evidence that **the organization is**

involved in a fair deal of deception, I sent an e-mail to the persons that I took the pledge notifying them that I wished to leave the jama'at.

AROUND SEPTEMBER OF 2008 CE MY MOTHER, my step-father, and I moved from my birthplace in Ohio to Southern Florida. Determined to start off on the right foot, I **began re-evaluating my faith. I came to the conclusion that, ultimately, the ideology of the AAIIIL is the only interpretation of Islam that makes sense to me.** In the spirit of starting anew, I formally joined the

"..it is not wise to use the Saudi calendar in other countries, and we cannot state that 'by definition our Eid date is the right date, because it coincides with the Saudi date .."

movement in October. I notified the brothers back in Ohio of my decision, but as of this writing, only a few have gotten back to me, and the responses have been a mixed bag. I *would like to emphasize that I will be forever grateful to the brothers who brought me into Islam for all of the support they gave me; they taught me the fundamentals of the faith and truly imbibed in me the love of the deen.* However, *I simply cannot subscribe to many of their beliefs.*

SO, THERE YOU HAVE IT. I hope to, insha'Allah, become an **active** member in the **AAIL** so that the wider public can get a better idea of what Islam is truly all about.

Salaams, Nic

The New Moon:

Seeing or Calculating? Riaz Ahmadalim, *Institute for Islamic Studies and Publications, Paramaribo, Suriname.*

The time of the year is here again when Muslims worldwide are awaiting the start of the new lunar month for Eid-ul-Fitr. Many organizations have fixed their dates for Eid already, based on calculations. Others will await the appearance of the crescent moon to fix their dates. And every year the question arises whether we can resort to calculations in this modern age, or whether we should await the physical appearance of the crescent, as in the time of the Holy Prophet (p.b.u.h.).

The aim of this article is to provide the average reader with some insight on this subject.

The most used methods to fix the beginning of the new month are:

1. Viewing the crescent with the naked eye;
2. Calculating the crescent;
3. Calculating the times of sunset and moonset;
4. Calculating the birth of the moon;
5. Starting the month on the same day as in Saudi Arabia.

1. Viewing the crescent with the naked eye

Followers of this method base their view on the literal interpretation of some Traditions of the Holy Prophet, for example:

Hadith A. "We are an illiterate community, not educated in writing or calculating. So start fasting when you see the crescent, and stop fasting when you see it again" (Bukhari, 31:13).

Hadith B. Ibn Umar (ra) said: "I heard the Messenger of Allah saying: "If you see the hilaal (new moon of Ramadan), start fasting, and if you see the hilaal (new moon of Shawwaal), stop fasting; and if the sky is cloudy (and you cannot see the hilaal), then consider the month 30 days" (Bukhari, 31:11).

2. Calculating the crescent

Supporters of the methods of calculation have some remarks regarding the aforementioned hadith:

Hadith A. This hadith describes the situation of the Muslim community in the time of the Holy Prophet (p.b.u.h.). It does not say that the Muslims will always be in an illiterate state. On the contrary, Islam encourages seeking knowledge.¹ Therefore, if the Muslim community nowadays is no longer illiterate, the gained knowledge should be utilized.² Also, in medical science, the most advanced techniques are utilized to keep the Muslim community (and other communities as well) as healthy as possible; nobody would consider using the curing techniques from olden days in this modern age.

Two other arguments. According to the Hadith, prayer times should be calculated according to the length of the shadow. However, nowadays prayer times are calculated years in advance, by calculating the sun's altitude. Nobody considers this against the sunnah of the Prophet (p.b.u.h.). Also, the times of sehri and iftaar (start and end of the daily fast in Ramadan) are calculated in advance, despite the Quran 2:187:

1. A Tradition of the Prophet says: "Seek knowledge, even if you have to seek it in China." And the Quran states in 3:7: "And none knows its interpretation (of the Quran) save Allah, and those firmly rooted in knowledge."

2. www.ummah.net.

"Eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn."

Nowadays, nobody goes outside to check whether dawn or sunset is approaching. Still, many Muslim Ulama consider it unacceptable to calculate the crescent.

Hadith B. In this hadith (and other hadith as well), the Arabic word used for 'seeing' is ru'yat, or a derivation thereof. According to Imam Raghīb, there are four forms of ru'yat: seeing with the senses, seeing with imagination, seeing by contemplation, and seeing with the spirit. He quotes several Qur'anic verses to support his view, among which are the following (please consider that in these verses the word ru'yat cannot mean 'seeing with the eye'):

"When Joseph said to his father: O my father, I saw eleven stars and the sun and the moon — I saw them making obeisance to me. He said: O my son, relate not thy dream to thy brethren, lest they devise a plan against thee" (12:4-5).

"Which He made to prevail against them for seven nights and eight days continuously, so that thou mightest have seen the people therein prostrate as if they were trunks of hollow palm-trees" (69:7).

"Hast thou not seen how thy Lord dealt with 'Ād" (89:6).

Ru'yat, therefore, does not mean that the moon should be viewed physically, according to the supporters of this view. If there are other means available to determine the crescent, these means could be used; all the more if we consider that these means have proved to be far more accurate than determining the crescent by eye.

The supporters of calculations also base their view on the Qur'anic verse, 2:185: **"So whoever of you is present in the month, he shall fast therein."**

The word shahida means 'testify' or 'being present in,' but also 'having evidence or convincing knowledge about something.' For example, Muslims testify that Allah is One (shahida), without having seen Him with their own eyes.

Furthermore, supporters of calculations prove from various verses of the Holy Quran that the sun.

3. www.albalagh.net

In the Name of Allaah, the Beneficent, the Merciful

{Continued on ..page _17_..

إِنَّا أَنْعَمْنَاكَ الْكَوْكُورُ
قَصْدَ رِبِّكَ وَالْحَرُورُ

Sacrifice and 'Eidul Adhaa.

Maulaana M.K. Hydal, B.A
Theology, Imaam and Missionary

Who should sacrifice?

Sacrifice is enjoined in the Qur'an in the words:

*"Surely We have given you abundance. So pray to your Lord and sacrifice." (The Qur'an 108:1-2). **Sacrifice is incumbent on everyone as prayer is incumbent.** The Qur'an enjoins: *Pray to your Lord and Sacrifice, 108:2**

An Arabic word for sacrifice is **nusuk** (The Qur'an 6:162) and **mansak** [plural **manaasik**] (2:128; 22:34, 67 sometimes translated as *acts of devotion*). In a prayer of Abraham (2:128) Allah is asked to show us our sacrifice i.e. how to sacrifice and the purpose of sacrifice

Why sacrifice?

The Qur'an makes it clear that: *Surely my prayer and my sacrifice are for Allah 6:162*

Rules for sacrifice

Sacrifice must be whatever animal (*hadiya*) you can afford 2:196. There is a sacrifice for Pilgrims. This is mentioned in the Qur'an in 5:2; 22:28-29, 33. For non-Pilgrims, sacrifice is referred to in 22:34, 67. Both occasions of sacrifice are to commemorate the relationship between **Abraham** and **Ishmael** (2:128; 37:107)

'Eid ul Adhaa

'Eid ul Adhaa, is the festival of the Sacrifice that is observed on the 10th of Zul Hijjah, the twelfth month of the Islamic lunar Calendar. *This festival is a standing commemoration of the attempted sacrifice by Abraham of his first, and at the time only son, Ishmael. Isaac was not born yet.* The Arabs have maintained an unbroken tradition of celebrating this attempted sacrifice of Ishmael in the month and at the place, Makka, where Abraham's original sacrificial act took place. The word adhaa does not mean sacrifice, it means the early morning after sunrise or the brightness of the day. Adhaa is applied to sacrifice because the animals sacrificed on one of the three days of this Festival, must be sacrificed before noon.

Even though this Festival coincides with the Pilgrimage (Haj-j) at Makkah – there are no 'Eid prayers and no sermon at Makkah on the 10th of Zul Hijjah. A sermon is given on the afternoon of the 9th of Zul Hijjah at 'Arafaat, nine miles from Makkah. The 10th of Zul Hijjah is the beginning of the ayyaam at-tashreeq – three days during which animals are sacrificed. Festivals are usually memorials 'Eidul Adhaa is a memorial to Abraham, Hagar and Ishmael — a family focused on serving Allah. 'Eidul Adhaa is in addition a memorial with a purpose which is the reformation of the self. The celebrations and sacrifice begin with Allahu Akbar – acknowledging the greatness of Allah. **'Eidul Adhaa** is service to God in reality not merely

in theory. God is served by feeding people (22:28, 36) for while the slaughter of an animal is ordered by Allah the meat will never reach Him (22:37). The meat is for distribution to fellow human beings. Thus an obligation to God results in a service to humanity

Oneness of humanity: Islam is about the unification of humanity. ***The five pillars of Islam indicate unification of humankind***

1. **Faith** – oneness in belief – united in the heart

2. **Prayer** – oneness in rank – united socially

3. **Fasting** – oneness in feeling – united emotionally

4. **Charity** – oneness in uplifting – united economically

5. **Pilgrimage** – oneness in spirit –

united internationally

Each day Muslims gather for prayers. Each week a larger congregation gathers for Jumu'a

Each year a still larger congregation gathers for Haj-j Sacrifice does not benefit Allah. It benefits human beings. Sacrifice is different from slaughter. Human beings are slaughtered every day by criminals but who are making the sacrifices necessary for stopping crime; or who are sacrificing alcohol to lower road accidents?

Sacrifice is always of the lesser for the greater. Vermin are killed to prevent epidemics. With the outbreak of bird flu and **mad cow disease animals** are sacrificed to protect human life.

19:31: ` And HE has made me blessed wheresoever I may be, and has enjoined upon me Prayer and almsgiving so long as I live'
Who is Jesus giving charity to if he is still Physically alive?

Policemen, security officers, medical and other essential workers sacrifice a holiday to ensure others enjoy it. When parents call upon their children to make sacrifices it is for a greater good.

Abraham called upon his son to sacrifice his life. Ishmael responded and obeyed. Allah rewards such persons. Children must learn about sacrifice from an early age and they must know it is an ongoing process. Sacrifice is the best defense against peer pressure – the influence of friends towards drugs, idleness and distraction from school work and other goals and values in life. Universal or World Family Pilgrimage is an occasion when Muslims demonstrate the Universal or World Family. The sacrifice of one animal (or a share in a larger animal) per household demonstrates the need for sacrifice within the family. In slaughtering an animal the family focuses on sacrifice. What better symbolism can be used to reinforce the importance of sacrifice? On 'Eid ul Adhaa the first focus is on the self – self sacrifice, the second on the family – family sacrifice, the third on the nation – national sacrifice.

Millions of turkeys are slaughtered for Thanksgiving and millions of trees are cut down for Christmas. Today every cause, good or bad, brings with it a call for human sacrifice. Hundreds are called upon to die in wars for a cause. Is the loss of human life essential for ideologies, such as democracy or religion, to be enforced? The Qur'an answers in 22:37 by stating:

"Neither their flesh nor their blood reaches Allah, but righteousness from you reaches Him."

Fulfillment of a Mighty Prophecy – Superiority of Qur'anic Truths over Scientific Theories: Dr. Allah Bakhsh Sahib

"Allah is the Light of the Heavens and the Earth."

[Nineteenth century science conceived matter to be indestructible, immutable, dynamic and eternal. Modern Nuclear-science has, however, exploded the falsity of this myth. It has proved beyond doubt that the Atom is divisible and destructible. Thus the Qur'anic concept of the mystery of the creation of Universe has been confirmed by the twentieth century Nuclear-science. It was during the height of the nineteenth century materialistic concept that a mighty prophecy was made. It was prophesied that the falsity of this concept which was contrary to Qur'anic truths would soon be proved. Accordingly in exact fulfillment of the Divine prophecy, the twentieth century nuclear-science has established the falsehood of the nineteenth century science, thus setting a seal of confirmation on the truthfulness of the Qur'anic concepts about the creative forces working in the universe. Himself an unlearned man in Western science and methodology, yet Hazrat Mirza Ghulam Ahmad of Qadian, the Mujaddid and Promised Messiah of the present century of Islam, prophesied in clear, unambiguous terms about the falsity of the eternal concept of matter vis-a-vis the reality of the Lord of Universe as well as the futility of following the materialistic Western civilization, at a time when these concepts were dazzling and ascendant; scientific concepts about creation of matter and life. How wonderfully true has the mighty prophecy proved to be! Could it emanate from a source other than the All-knowing?].

The Nineteenth Century Dalton's Atomic Theory: The Qur'anic Concept of Creation:

Fourteen centuries before the birth of modern Nuclear-science, the teachings of Quran were revealed to the Holy Prophet from the source Divine. It was the voice of God Himself which declared immutable and unfathomable truths to humanity groping in utter darkness. It was fourteen hundred years since the truths discovered by science today saw the light of Divine revelation. Though the nineteenth-century science in its ignorance belied these Qur'anic truths, yet the twentieth century nuclear-science has set a seal of confirmation upon them. Here are some of the few relevant references from the Qur'anic text.

1. Unity & Uniformity of the Divine light -- the *Prime Motive* force:

"Allah is the light of the heavens and the earth." (24:35)

"Everything upon this earth is in a state of change. Only the Presence of your Lord endures (unchanged) for ever, the Lord of glory and honor." (55:56).

"Every one in the heavens and earth asks of Him. He is ever in His state of supreme glory." (55:29).

"Everything is perishable except His Presence." (28:88)"His is the Kingdom of the heavens and the earth. He gives life and causes death and He is Possessor of power over all things. He is the First and the Last and the Manifest as well as the Hidden, and He is Knower of all things." (57:2-3).

In these verses it has been made clear that God is the source of radiant light of all the creation, and that He is the *prime motive* force behind the Universe. Everything besides Him is changeable and perishable and is undergoing a constant change. Not only have the Qur'anic verses revealed in such unmistakable terms the mystery underlying the creation as shown by modern Nuclear-science, but have also emphasized its essential unity and uniformity. No other scripture has laid so great an emphasis and stress on the great principle of Unity as Qur'an has done. This grand principle of Unity of Godhead signifies not only the unity and uniformity of the creative forces but the unity of purpose of human life and conduct as well.

These verses have also so forcefully stressed the great attributes of the Glory, the Majesty, the Power and the Knowledge of the Ultimate Reality; characteristics of the Divine-Being, which are ever unapproachable and unfathomable by secular sciences. Continued on p ..20.

FROM NEW MOON: from page 14

4. The Crescent, by Maulana M.K. Hydal, and Iqbal Hydal: and the moon follow a fixed path (which can be calculated in advance):

"He has made the night for rest, and the sun and the moon for reckoning" (6:96).

"He it is Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the computation of years and the reckoning" (10:5).

"The sun and the moon follow a reckoning" (55:5).

"He has created the heavens and the earth with truth; He makes the night cover the day and makes the day overtake the night, and He has made the sun and the moon subservient; each one moves on to an assigned term" (39:5). See also 36:38-40, 21:33, 2:189.

The question now arises: What should be calculated: the visibility of the crescent, the birth of the moon, or any other criterion? In section 2 we considered the calculation of the crescent (hilaal), but there are other criteria as well, according to which the Islamic calendar is calculated. We will deal with this in the next sections.

3. Calculating the times of sunset and moonset

In Saudi Arabia and the neighboring Gulf states, the Umm al-Quran calendar is used. In this calendar, each month starts on the evening when the moon sets after the sun for the first time (calculated for the coordinates of Mecca). In most cases, on this evening the moon will not be visible yet, with the consequence that in these regions Ramadan often starts and ends one day earlier than in other countries. In Egypt, a similar calendar is used. One should note that the *Umm al-Quran* calendar has been established years in advance, primarily for civil — and not for religious — matters, such as determining the dates for school holidays, etc.

Therefore, people are still sent out to physically check the moon, and scientific facts are used to inspect these observations. So, if someone testifies to having seen the moon, and according to scientific calculations the moon could not be visible at all, such an observation is considered invalid, as happened in 2000. So it can happen that the civil Ramadan and the religious Ramadan in the Arab countries start on different dates. However, the tendency in the past few years is to use the *Ummal-Quran* calendar for religious matters as well.

4. Calculating the birth of the moon

In August 2006, the Fiqh Council of North America announced that the start of the Islamic moons will be determined according to calculations. The criterion is that if the moon will be born before 12:00 P.M. (GMT), the month will start at the next sunset, because the moon will then be 12–18 hours old, and thus theoretically visible. The Islamic Society of North America (ISNA) has adopted this view, as well. Also, the Islamic scholar, Yusuf Qaradawi, holds the view that in this modern age the birth criterion can be used.

5. Starting on the same day as in Saudi Arabia

Some hold the view that Saudi Arabia should be taken as standard when determining the Islamic months. Opponents of this view say that the Qur'an states that *the hilaal* should be followed (2:189 and other verses), not the calendar of any other country on earth. Another argument is that, while praying and fasting, the local times are followed and not the times of Arabia.

Another point is that Saudi Arabia is not consistent in their procedure when determining the Islamic months. As stated before, according to the Umm al-Quran calendar, the new month starts at sunset if the new moon is born before sunset, and sets after sunset. However, at Eid ul-Fitr 2000 (Islamic year 1420), it happened that

the moon was not seen, and that the moon set before the sun on Ramadan 29. But still the Saudi Government declared the next day (7 January 2000) Eid ul-Fitr. *Sheikh Qaradawi then issued a fatwa that every Muslim, who had celebrated Eid on 7 January, should make up for the missing fast.*

“..if God is truly All-Powerful, then why was it necessary for Him to incarnate and die a brutally painful death in order for us to be forgiven for our sins? Why couldn't He just forgive us?...”

In many other years it happened that none of the official 'moon sighting committees' in Saudi Arabia had seen the moon on Ramadan 29, but still the Saudi Government declared the next day *Eid ul-Fitr*, based on non-formal witnesses. After some years it appeared that the false statements came from a certain group of persons from the cities Tabuk, Hareeq and Huta, but still the Government accepted their false statements, which was thus considered a more proper method than accurate calculation of the position of the moon!

Another issue is the miscalculation of the Islamic calendar in Arabia in 1988; in that year Arabia had a Ramadan of 28 days and a Shawwaal of 31 days, which is not possible at all according to the

Islamic calendar.

5. As stated in his book *Kaifa Nata'amal ma'a al-Sunnah al-Nabawiyyah*.

6. muslimedia.com

Again, another issue happened in 2007. According to the *Umm al-Quran* calendar, *Eid ul-Fitr* in Saudi Arabia should have been on 13 October, because the moon — viewed from Mecca — would set one minute before the sun on 11 October. Astronomers also announced

that, according to calculations, Eid should be on 13 October. However, days before the end of Ramadan the Saudi Government declared 12 October Eid ul-Fitr.

As a result of these facts, it is not wise to use the Saudi calendar in other countries, and we cannot state that 'by definition our Eid date is the right date, because it coincides with the Saudi date.'

Date of Lailat al-Qadr

A point of concern for many believers is that at a wrong start of the Ramadan, the *Lailat al-Qadr* will be commemorated on a wrong date. However, this should not be of any concern. It is known from the time of the Companions of the Prophet (p.b.u.h.) that different locations in Arabia started their Ramadan on different dates. A Tradition states that Kurayb, a companion in the time of the Prophet, traveled to Syria and noticed that the Ramadan was started on a Friday. When returning to Madinah, he informed Ibn 'Abbas that he himself had seen the hilaal on Friday, but that the people in Syria, including Governor *Mu'awiya*, had fasted on Friday already. Ibn 'Abbas replied that the hilaal was seen on Saturday in Madinah. *Kurayb* asked *Ibn 'Abbas* if seeing the hilaal in Syria was not enough as testimony, and *Ibn 'Abbas* replied: "No, this is the way the Messenger of Allah has ordered us".

Conclusion: As long as we fix the dates for the start of Ramadan and Eid ul-Fitr according to a pure intention and reliable sources, we can use these dates for our respective jama'ats. The method of calculation has been proved to be a much more precise method than the method of physically viewing the crescent, or the method of blindly following the calendar of Saudi Arabia. Within our worldwide *Ahmadiyya Anjuman Isha'at-I-Islam*, some jama'ats use the calculation of the birth of the moon as the start date for the Islamic months, and some use the calculation of the crescent (*hilaal*) for calculating the Islamic months.

7. Among others, the site islamonline.net.

8. Narrated by Muslim, Abu Dawud, Tirmidhi and Nasa'i.

=====From page 18 =====

2. Balance of Opposing and Contending Pair of Forces:

(i) Let us now firstly see as to what the teachings of Qur'an have to say on the fundamental law of creation, i.e., the balancing of the two contending forces. It says:

"Everything We have created is in pairs." (43:12)

"He it is, Who has created all things in pairs." (51:49) Explaining the law of creation of opposing pairs the Qur'an details it in the following manner:

"Glory be to Him Who has created pairs in everything, In what they grow from earth, from amongst themselves and from that which they still know not." (36:36).

(ii) In the second place, let us know what the Holy Qur'an has to say about uniting of opposing pairs in a balanced measure:

"The heavens, We raised high and ordained a balance, in order that you may also not upset the balance. So do maintain the balance of justice but do not fall short of the measure." (55:7-9)

According to the science of Astronomy, the rotation of planets round the sun is the resultant of the balancing of two forces, the solar force which draws the planet towards it and the opposing force of the planet itself which seeks to draw away from the sun. In the description of Atomic structure given above and likened to the solar system, we have already seen that the existence of individuality of an Atom depends upon a balance of the positive and negative forces of the electrical particles, the protons and electrons.

Any disturbance in the balancing of these two contending, but equalizing forces, leads towards the disintegration of the Atom. If we turn our attention from the inanimate world, to the science of biology, it also states the same principle of balancing of the two opposing forces, in order to maintain the integrity of the life of a cell. The cell-nucleus has an equal but opposing pair of chromosomes, each pair being derived from the male and the female parent.

This law of balancing or harmony of opposing pairs is so universal that its application to the physical, the intellectual as well the moral and spiritual systems of life of man is equally applicable and justifiable. In this connection, it is

significant to note the balance of blood pressure, of body temperature, of diet, of blood sugar, levels of various salts and liquid contents of blood, and of various hormones, etc., in the physical system of man.

In case of mental

balance, the science of psychology teaches us that the maintenance of balance between the degree of force of various emotions and the power controlling them, is essential for the maintenance of a healthy and happy mind. The same truth is applicable to the moral and spiritual fields of human activity. We have opposing and contending moral pairs of qualities and it is through striking a just balance between the contending characteristics that we can keep up a harmonious and healthy blend of the two. However, this subject is too vast to be dealt with adequately here.

Amount of Energy or Inner-urge -- The Dynamic Soul:

The third great principle underlying the mystery of creative forces taught by Nuclear-science is the fact that the dynamic force of an atom does not depend on its mass, but on the amount of energy in the form of number of electrical particles. The case of Isotopes provides its greatest illustration. Different forms of the same element possess the same

attributes, because they possess the same number of electrical particles, but they appear to be different in their mass, because of the difference in the number of non-charged particles.

“..the three common concepts on the creation of universe are acceptable to both, the Qur'an and modern sciences; i.e., the unity and uniformity of all creation, the constructive forces of union of pairs in a balanced and harmonious blend, and the value and worth of inner enemy or urge of the soul”..

Exactly so does the Qur'anic-teaching tell

us. The value and worth of an action is to be measured not by its external form, but by the real and inner urge giving rise to it. Several kinds of practices have been prescribed for observance such as prayers, pilgrimage, fasting, animal sacrifice, almsgiving, jihad, etc. For the sake of inculcating unity and giving them uniformity, the external forms for their observance have been detailed. Yet it has always been emphasized, often and anon, that it is not their apparent and physical observance that brings any results, but it is the inner urge and the intention that really matters. For instance, Qur'anic verses are amply eloquent on this when they say that woe be upon those worshipers who remain unmindful of their

prayers, that the blood and flesh of sacrificial animals is not acceptable to God, but only the lesson of righteousness which one imbibes from it, that even alms-giving is worthless if the spirit of sympathy and fellow-feeling is lacking, and so on. In fact, merely the external observance of practices unattended by the true inner urge and self-reform, go waste and act as a dead-weight.

Analogous Parallelism between Religious and Scientific Principles:

Thus it has been demonstrated that religion and science are based on analogous principles. Both have the common object of discovering truth, both work on the same principle of surrender to the Divine laws, and both seek to make man's life healthier, happier and higher. We have also attempted to show above that the three common concepts on the creation of universe are acceptable to both, the Qur'an and modern sciences; i.e., the unity and uniformity of all creation, the constructive forces of union of pairs in a balanced and harmonious blend, and the value and worth of inner enemy or urge of the soul.

Einstein's Hypothesis of Relativity: Man seeks to make his life higher in the physical realm through his powers of observation, experimentation, reasoning and discovery of natural

laws. In obedience to these laws, he makes inventions, thus benefitting through surrendering to Divine-will. But the domain of science remains

limited to the material world and man's physical senses, as obviously its sphere of activity pertains to the material world.

“..the brothers that attended the masjid that I spent most of time at are, for the most part, very conservative Sunnis. I knew that I was not getting the whole story from them (they played it off as if their interpretation of Islam is the only legitimate one), and so I struggled...”

The realm of religion, however, is different, being the field of progress of man's moral and spiritual nature. Here he has, in addition to his good senses, the Divine-Word to aid and guide him; surrender to it is conducive to progress and advancement in these planes. In formulating scientific theories, man is often apt to err. Einstein's hypothesis of Relativity even postulates that man, through his physical senses and experiments with matter, can never arrive at the ultimate truth and reality, because of the very fact that he is conditioned by time and space. Whereas the basis of true religion is Divine-communication, which in its perfect form is infallible. *Hence the superiority and excellence of the perfect Divine word in the form of Qur'an in contrast to physical sciences, as the absolute and ultimate truth.*

In this age of materialism and skepticism, it was prophesied by **Hazrat Mirza Ghulam Ahmad** of Qadian during the

last decade of nineteenth century that the Qur'anic concepts are absolute truths. Anything contrary to them if upheld by the then current sciences, was bound to be proved as false and

Qur'anic teachings would shine out in all their light of truth. In accordance with this mighty prophecy uttered by him from the Divine source, we witness its fulfillment before our own eyes. Nineteenth century scientific notions about creation, which were contrary to Qur'anic concepts, have been shattered to pieces by the twentieth century Nuclear-science. Here below we reproduce the great prophecy of the ascendancy and prevalence of Qur'anic concepts over current contrary scientific notions, as uttered by this greatest saint in the history of Islam.

Hazrat Mirza Ghulam Ahmad's Prophecy of Triumph and Victory of Islam against Alien Sciences and Cults:

"In this age there is raging a severe conflict between the forces of religion and science. Noticing the onslaughts science is making on religion, there should not be the least disheartening and disappointment. In this conflict, it must be remembered, Islam need not make compromise with alien forces like a vanquished and fallen foe. *On the contrary, let this prophecy be kept in mind, that this age being one of the spiritual sword of Islam, Islam once again is bound to come out victorious in this conflict also*, as it has shown its prowess previously, that its foes would soon be routed ignominiously so that Islam would triumph over all alien forces. However severe the onslaughts of science be and no matter with what new weapons the modern sciences may make attacks, defeat is ultimately decreed for them.

"I assert it with God's gratefulness that I have been blessed with the knowledge of the superior excellences of Islam, on the strength of which I can assert that not only Islam would safeguard itself from the onslaughts of the new sciences, but would soon prove the falsity of the contrary concepts. Indeed, Islam has absolutely no cause to be afraid of the attacks which new sciences and philosophy are making. The days of its glory are near at hand, and I am already witnessing the signs of its victory in the heavens. *This glory is spiritual as is this victory spiritual*. So that the Divine-forces of Islam might weaken the contrary forces of false sciences to such a degree as to

A Great 'Son of Islam' has Passed, May Allah Bless his Soul.

Brother AHMAD KHAN, commonly known as 'Young Khan', one of our premier members, and originally from Guyana, has passed away. He was indeed a most humble and charitable man who had endured his share of opposition in the sixties and seventies.

An ardent follower of Islam, and with the deepest love for our Beloved Prophet, [p.b.u.h.], Brother Khan was loved by all. He was completely dedicated to serving Islam in a most humble manner.

Brother Khan left this *mundane* world on December 13, 2009 to join fellow members/friends/relatives {who had preceded him} of his Jam'at of the Lesbeholden Mosque, Guyana: my Father **Imaam Mahamad Isakh**, President Monab Ganle, Brother Rasul Baksh, Imaam Faraheem and others.

Brother Khan moved to Canada nearly 30 years ago, but never shirked from his religious obligations. He remained steadfast; proliferated his religious ideologies at very available opportunity; some of which were 'hot' issues like *women to Mosques, Standing up (Qiyam) for the Holy Prophet [p.b.u.h.]*.

Brother Khan left behind, in addition to a noble legacy, his wife, many children, and many grand children.

His son Deboy Khan led his Janaza. [Editor]

crush them entirely. I am at a loss to understand as to how and from whom have you learnt that the concepts which modern science and philosophy have coined are superior to Islamic principles?

"Remember truly that these sciences possess an incomplete weapon of inductive logic and reasoning only, whereas Islam has to its credit, not only all this in its completeness, but has also other heavenly weapons in its support. What cause for alarm then be for sake of the faith of Islam!"(Ainai Kamalat-l-Islam)

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The Islamic Sunrise was originally supported financially by my late father (Imaam Mahamad Isakh. May Allah bless his soul) who was most interested in the propagation of Islam under the auspices of the Lahore Ahmadi-Muslim School of Thought.

The Islamic Sunrise is done solely on a voluntary basis; all advertisements are published with no strings attached.



Mosque belonging to the AAII, Suriname

Ahmadi-Muslims Beliefs Are:-

- 1.** *The Holy Prophet [pbuh] is the Absolute, LAST Prophet, after whom there will be No New or Old Prophet.*
- 2.** *Whoever recites the Kalima: La ilaha ill Allah Muhammadur Rasul-ul-Allah is a Muslim. {Allah and the Holy Prophet [p.b.u.h.] have NOT given anyone authority to call Muslims Kafir}.*
- 3.** *Marriages between Ahmadi-Muslims and nonAhmadi-Muslims permitted.*
- 4.** *Prayers can be said behind non-Ahmadi Imams, provided they are NOT guilty of calling MUSLIMS Kafir.*
- 5.** *Funeral Prayers are said for Non-Ahmadi Muslims.*
- 6.** *There is no Autocratic system, Khilafat.*
- 7.** *AAIIL was Founded by Maulana Muhammad Ali, the closest pupil/companion of the Hazrat Mirza Sahib.*
- 8.** *Members here are called Ahmadi-Muslims [NOT QUADIANIS], named "AHMADI" after the Holy Prophet's Name "AHMAD" in the Holy Qur'an.*
- 9.** *The Holy Qur'an is the Final Testament.*
- 10.** *Hazrat Mirza Ghulam Ahmad was a Mujjaddid (Reformer), NOT a Prophet.*
- 11.** *Hazrat Mirza Ghulam Ahmad NEVER changed his claims, views, or definition of Prophethood in 1901.*
- 12.** *A belief in the advent of Hazrat Mirza Ghulam Ahmad is not essential to be a Muslim, but his acceptance is necessary in the interest of progressive Islam.*